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previously translated. Mr. Turrell has done good work in thus making the best of modern Spanish drama available for American readers unable to read the original texts.

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THE CHALLENGE OF THE WAR: CAN SCIENCE ANSWER THE RIDDLE OF THE GRAVE? By Henry Frank. Introduction by Hereward Carrington, Ph.D. Boston: The Stratford Company. 1919. Pp. xlv, 372.

RAYMOND; OR THE LIFE AND DEATH, WITH EXAMPLES OF THE EVIDENCE FOR SURVIVAL OF MEMORY AND AFFECTION AFTER DEATH. By Sir Oliver Lodge. New York: George H. Doran Company. 1916.

ON THE THRESHOLD OF THE UNSEEN: AN EXAMINATION OF THE PHENOMENA OF SPIRITUALISM AND OF THE EVIDENCE FOR SURVIVAL AFTER DEATH. By Sir William F. Barrett, F.R.S. With an Introduction by James H. Hyslop, Ph.D., L.L.D., Secretary of the American Society for Psychical Research. New York: E. P. Dutton & Co. 1918. Pp. xviii, 336.

IMMORTALITY: AN ESSAY IN DISCOVERY—COORDINATING SCIENTIFIC PSYCHICAL, AND BIBLICAL RESEARCH. By B. H. Streeter, A. Clutton Brock, C. W. Emmet, J. A. Hadfield, and the Author of *Pro Christo et Ecclesia*. New York: The Macmillan Company. 1917. Pp. xiv, 380.

These four books are here considered because they are good types of the better sort of interest in spiritualism, psychic research, and the like. Mr. Frank is an intelligent amateur who has written two other books on the same subject. Mr. Carrington's introduction is quite sympathetic, though he calls attention to Frank's loose use of language when he seems to identify psychic phenomena with nerve-force. He says: "Mr. Frank has, in this book, summed up the evidence, both *pro* and *con*, in relation to accepted scientific facts and their bearing upon the great question of survival, in a thoroughly interesting, scholarly and instructive manner; and has thrown many illuminative side-lights upon the questions involved."

In all these books the outstanding thought is this (which the writers hardly realize): that practically all the evidence points toward telepathy and that alone. Since we know little of telepathy, and since the admission of its reality makes survival more reasonable and psychic phenomena in general more intelligible, the various authors will not regard this result as a negligible one.

Mr. Frank's main hypothesis may be summed up in one of his paragraphs (p. 222): "The mind, by this hypothesis, does not

act directly on the brain and the cells and the nerves, but on a much finer substance. The action of the will is exercised directly through the medium of radiant matter, or streams of electrons, a substance which exercises tremendous energy on the coarser and less responsive substance of the microscopic cells." Strange to say he does not seem to be acquainted with Professor Schofield's experiments with the biometer and the sthenometer, whereby he showed that a sort of energy did proceed from the fingers—"nerve-force," he calls it. It may well be that there is actual physical communication in telepathy, through "nerve-force" and direct ethereal action, and that there is parallelism between telepathy and wireless telegraphy.

Most readers who are both candid and competent feel obliged to say that Sir Oliver Lodge's pathetic book simply adds some interesting data to the facts accumulating in favor of the existence of telepathy, even telepathic communication through several minds. A few quotations from *Raymond* will, without comment, show the strong likelihood that the alleged "communications" are tapping the "unconscious" depths of the minds of Sir Oliver and his family: The "communications" began with a table tilting the following to Mrs. Lodge: "Tell Father I have met some friends of his"; the control "Feda" has this: "He [Sir Oliver] is going to help to prove to the world the Truth"; control "Peters" delivers the following: "You will break down the opposition on account of me [compare the dream fulfilment of a wish]. . . . For God's sake, Father, do it, because, if you only knew and could only see what I see: hundreds of men and women heart-broken. And if you could only see the boys on our side shut out, you would throw the whole strength of yourself into this work. But you can do it."

Telepathy, suggestion and auto-suggestion seem to account for the alleged "communications." Indeed, most of the stuff given by the mediums has the very hall-mark of trivial and futile subconsciousness upon it. And yet even highly cultured people satisfy themselves with inanities because they recall the touch of a vanished hand and the sound of a voice that is still.

Sir William Barrett's useful compendium is well characterized in the Introduction by Dr. Hyslop: "Sir William Barrett was

for many years Professor of Experimental Physics in the Royal College of Science for Ireland, and also spent many years investigating psychic phenomena, having worked in the subject long before the English Society for Psychic Research was organized. Hence this work is the ripe fruit of many years of investigation. It is the best work of the kind that has ever appeared in English, and readers may study it without offense at either its data or its manner. It is thoroughly scientific in method and spirit, and practices no evasions or subterfuges in the discussions of its problems. The manner is calm and tolerant of scepticism, perhaps because the author came to the subject as a sceptic himself, and he selects all his facts with reference to the objections which sceptics and believers in other theories than the spiritualistic one would bring forward." Sir William seems to agree with Mrs. Sidgwick's conclusion that telepathy is at the bottom of the spiritualistic phenomena, though neither she nor Sir William is willing to rule out telepathic communication on the part of "discarnate intelligences."

After reading books about "mediums," one turns with joy to such a fine book as the one on Immortality, edited by the late Canon Streeter, who now, perhaps, knows in fuller measure the noble things he hints at on p. 152 of this inspiring book: "The life of God must not only be *said* to be, but actually *imagined* as something richer, fuller, and more alive, as something more concrete, not less so, than the life of man; and that the life of Heaven must be thought of as more, not less, teeming with varied content than that of earth. Life here would be intolerable without variety, and the life of a world which is better than this would have in it more and not less variety than that of this world."

If Sir Oliver Lodge and others who have loved ones "gone before" could feel their presence and thereby be nerved to a nobler life, perhaps they would be less content with the scraps and shreds of subconsciousness which even a "higher plane" of existence cannot dignify. Truly, "flesh and blood cannot inherit the Kingdom of God!"

T. P. BAILEY.